

M1563
Friday, April 4, 1969
Westtown
Group IV

Part One

Mr. Nyland: So, different things we have to talk about. It's really quite a variety. First place or maybe second place ... what will I say first. Robert? Robert's birthday. You all know how much I rely on Robert. I would almost say the Barn and the different activities would not exist without him. Such care, such loyalty, such willingness to do this and that, arrange it in the midst of a variety of different things that he personally has been engaged in. This is ... this, for me, of course is Work. This is devotion. This is having Work take a place in one's life. That is why it's important when such a birthday comes around that we say, "What ... how come such a person existed." You see, you don't understand really many things; because you don't know what goes on, and the only reason you really don't know is because you don't find out. And you don't live in other people's lives—not so much—and you think that many times it just goes on because it goes.

I want to say more about that because I think it's very necessary, but at first I drink to Robert and Lynn and Sara—the family. I call him, as you know, 'Mayor' of Amity. And so Robert, where are you? That's right. Drink to Robert. Please: *All* of us with *all* your heart. Please! [Toast]

Part Two

Mr. Nyland: Because, here we profess we Work. You come here, a large group tonight. All the time I ask myself, "Why do you come." I'm sure it is not for the music, and I'm sure it is not for me. Why do you come. And then when you come, I've said it before: It's a private house. If you know ... and have you, perhaps, noticed that each time when I come I ask, "Oh. Lotus, how are you." Now, you ask yourself tonight: Anyone, everyone here, who has said hello-to Lotus? Who has acknowledged? And Lotus and Georgie open this place for us. Who has considered it

just like any other kind of a thing where you happen to go and just have a little bit of something—concert or whatever it may be—how much have you thought of them? How often in the past have you said “Thank you.”

I say this simply as an illustration of your superficiality, not recognizing what is taking place outside of you, in which you have no part but which you share. You have no part because you don't happen to do anything towards it, it just happens to be and you eat.

You see, Robert eats, but he Works so that he's entitled to eat. There is a difference between Work on yourself and Work as a Group. Work on yourself, it's a condition, of course, *sine qua non*; it belongs because we profess to be interested in finding out how to build a Soul. That's the assumption, of course, I always go on: That anyone who comes to the Groups regularly—or more or less—and to the Barn, comes for a certain purpose for their own development, for their own sake, for their own life, for their Soul, for something they wish to build, something that is at least becoming gradually a little clearer and a little dearer maybe to them. And you can ... and you can take, you can take all you can, all you can digest. That's the idea: To take, just like air you breathe in as deeply as you can whatever you can digest in your body of these ideas, of the different things that are related to it, of that what belongs to your inner life, your spiritual development. I would almost say you're ‘welcome to it,’ of course, because you ... I hope you have a taste for it and you wish it because you wish that kind of life, but you still assume much too much, and you think that by just Working on yourself that everything is said and done.

The emphasis of a Group, the necessity of working together: Obviously when we work physically at the Barn you can't help it—of course you work together—but when you're not at the Barn and when you're here and also you sit as a Group and you say “Hello,” and *where* are you living with the people. And particularly, as I said, Lotus and Georgie, do they have a place? And you forget ... you forget even in ordinary life. You forget sometimes just ordinary common-sense politeness, and then you want to Work on your Soul? With that kind of an ‘outfit,’ I would say? Such superficiality? How do you dare even to think...

And then I listen to last Tuesday's tape. And, of course, not everybody here has been there—I know that. I hope that some of the Group leaders, and some of the people who were there actually, are here now, I would like to say something about it. I'll be very honest. We have now had Groups for a long time, really a long time; much longer than Orage was with us in

New York, much longer if you add up the visits of Gurdjieff or the time we may have been able to spend at that time at Fontainebleau. We have also some tapes. We have some information, we have even a Barn and we have worked there together; and then a Group and starts to talk, and when I got about forty percent through I said, "What is all of this now." Then I thought very clearly about myself, and I came to the conclusion that I am a bad teacher, that I haven't taught you what is Work, that I have not been able as yet to tell you what is really required when you go to '102'. One talks, sometimes, with sincerity sometimes not entirely clear, sometimes just for the sake of talking a little bit without any particular sense, and I said "I give it up, something has to be done."

I remember how Gurdjieff, after written ... having written a great deal of All and Everything—not all of it—came to a conclusion that he had to rewrite. Because he had tried it out on different audiences; and the book was read in his presence and of course in theirs, and whatever he concluded ... there's a very beautiful passage in the Third Series about that—how he did not wish to believe it and how perhaps he could not even live long enough to do it—and how he finally came to the conclusion that it *had* to be done, because if he didn't it wouldn't be worthwhile.

I've spent many years, now, eyeing myself. I'm not comparing myself with Gurdjieff. I just am an ordinary person interested, and, you might say 'imbibed' by the ideas. I love to swim in them and I like to talk about it, and I hope that in talking something starts intellectually or emotionally. I don't care which, provided there is something that is in you that actually recognizes what it is to place the accent on your spiritual Being, on that what is really, essentially perhaps mostly emotional but a quality of the inner Man. And in the beginning of that meeting, there was no inner Man. Not even when Trudy mentioned Palo Alto; no reaction about some people on the West Coast, who, thank God, haven't seen too much of me and perhaps, because of that have been able to stand on their own feet a little bit better because they were not dependent on me. And that's why I've said so many times that perhaps I'm too much, and that for me to retire would be far better and to leave you alone to see where you get.

And that was the conclusion that I came to: Let's forget about Groups. "There they are," I say. I say sometimes "My children, there they are"—all the opportunities as far as Work is concerned. Except maybe the wish to Work, or maybe the wish which is so muddled up sometimes, and so confused so that even at the present time it's so extremely difficult to

recognize a question—where it comes from—and to help everybody ... to satisfy immediately. When George Simich asked a question about the influence of life and the influence of experience as Work—or what is an experience in life and what is an experience in Work—the answer is “The experience of Work is in life,” and that’s all there is to it. But there was a lot of palaver about that little bit of statement. He wanted to know “Where have we been this week, where was Work this week in *our* life.” It was so simple. And then later on ... I remember it very well; because I listened to this tape after I came back from Boston ... and as you know, in Boston we are trying something to bring a few people together so that they can really start to Work. I have explained it before: It’s just a little Nucleus, and I want like- ... I would like them very much to have among them an understanding of that kind. And I am not saying that we have not the people who can do the same thing and who can actually Work, but it is confused by a few, and it should not be.

When six or seven are there who know what their aim is, they can bring it back immediately. “What was our Work today”: What have I done today to become Conscious, instead of talking about a variety of different things—of how it ought to be, and so forth. That is what is needed—the exchange. We talk about research. What was there as a research report, from each individual about *his own*. And I listen, I tried and I want to find out, and it isn’t there. Until Arlene has a little question about something I told her that she didn’t understand, then we all jump a little bit in to try to explain. And that was good and the level, thank God, got a little better and there was Work discussed and there was something that was serious—and Fred, even if he spoke a little incoherently there was something he wanted to say, and I remember Peter and Paul, and I remember how then an attempt was made towards the end more or less—and when I finished I said “Thank God, there is still hope.”

But, how will we do it. Because—and I hope that different people can hear what I am saying now—I hope that I don’t have to give it up in this way. I hope that I will have enough patience. I hope that I can continue to listen to it. I hope that people will try, and continue to try, to get together to try to understand each other—where they are and where they live in their Work, and their Work experience in their life—and that they dare to tell. And that, of course for that the necessity of trust is so obvious: How will I talk to you if I cannot say that today I was a nincompoop and stupid and I forgot all about Work; until one moment I saw and then I said, “My God, what is this!” when I turned the corner of the road and I saw this happening to me and

there I sat—I, stupid little fool full of unconsciousness.

You understand what I mean. I hope you understand it. I hope you let it penetrate a little bit to your feelings, to your emotional state, to your heart so that maybe you can profit by it whenever there is any kind of a Group, anywhere. So that you then take part because you wish in a Group. Not because of your own little bit of domain. That belongs to your world. You've got to get out of your world a little bit, to share and to learn to know how to love each other and how to care for each other. When you really want to grow, how will you ever care for God when you don't care for any one of us in this room. You think God will know you? One of the attributes of that kind of a Man, if he is harmonious is exactly that He is love all over!

And today—Good Friday. Maybe you haven't thought of it. Maybe you don't understand it. Today is the burying of attempts of the past. Today there is death among us. Today there is the wish for a new beginning. Christ is Work. Christ are attempts we make to free ourselves, to reach God through the mediator of Christ. Never mind if he walked around under the name of Jesus. And even if that is questionable sometimes—that he has lived or didn't live, or 300 years later—what is the difference. He embodied, like many messengers from Above, the idea of how can a Man deliver himself from the evil of his bondage so that when he, in his life starts to realize that he is bound and that something ought to be done ... and I've talked enough about it in the last couple of weeks—of such moments of thoughtfulness which will have to lead to the realization that I must do something about myself if I actually want to grow up—and that for my evolutionary scale I have to have a Will.

Never mind what I can do on Earth, and never mind the different wishes. And also what I say "I can do this and I can do that"—sure, on Earth. When Gurdjieff says a Man has no Will, he means he has no Will to evolve! That's where the mistake is made. We are mechanical, and within *that* we have a certain wish and we do the best we can within mechanicality. And, we would be stupid if we didn't. Naturally, if I want to go anywhere I can go somewhere, because my mind tells me how to go there so I have that kind of a wish and fulfill it. And I'm talking first, now, about the establishment of that kind of, you can call it 'Will' on Earth. Maybe it's better to say 'wish' only, even if it's mechanical it's a question of understanding that's what you are.

And that is why I talk all the time about your life, your ordinary life, your just stupid superficiality. And, forgive me if I'm a little angry. Because I see every once in a while

examples and I see you-all running around a little bit; every once in a while; not all the time and I don't question your sincerity, but I question your ability to wish to give to each other what you could give and what I think is necessary. And why I admire Robert is because he is willing to give at his expense for the sake of an ideal which he understands, an ideal which approaches in his life the wish someday to be honest in his own Consciousness and to be honest in his own Conscience; as an aim utilizing, now, whatever there is that is, you might say, provided. This is what I wish for people: To prepare, now, for a trip. Someday we will go on that trip, I will say a little more later.

What is Good Friday: The death of your attempts. The attempts are Christ, that what you now have done you forget so that tomorrow—the so-called ‘Quiet Saturday’—you can be in silence with yourself; to hope for the resurrection on Sunday—Easter—so that Christ is *erstanden*, he is again arisen in you, in each person with such force, I hope—and perhaps with a different kind of a quality of spirituality—that he could not be touched, or was so light so that the attempts after Easter, for forty days you Work until you are ... can understand what is meant by the neutralizing force of the Holy Ghost. So that for forty days something walks around with you; so that during that time that what is, for you, the *one* factor that will free you, will be present with you. That you can bury the past like many times we have to, that for forty days you look to the future hoping that God, in the form of that what is Work on yourself, can be present to you and that you will not forget.

For that reason, I give you a task over the month of May ... for the month of April until we go. The task is to discipline yourself, to see that your “Yah” is “Yah,” that your “Nay” is “Nay.” To see that your promises are fulfilled, *or* you don't make them. To see that your word is as good as gold. To see ... to see to it that you are for this month reliable, that you spend your time of course in preparing. We go on the trip, and if you don't ... to prepare for the time that some of us will be away, to prepare in such a way, either by making money or by preparing yourself to take on responsibilities. And that you are honest and sincere about such attempts; that every day you are reminded of having left Christ as you happen to know it—as you happen to be busy every once in a while with it and as you happen to be, every once in a while, just giving a little lip service—and that you come to the sincerity of yourself that never was it good enough in the past. That you face life *new*. That you face Work new; as if you never have done it, as if that what you are doing always has been with you as an effort because of the newness.

It was so beautiful—what Eddie said in reference to the room he wanted to share with Scott at the Guest House. “You come to my room”: It is not that you share the room with me, it is that it is your room. It is in that room ... that is, when you come, it is as if you’ve been there all the time. That was beautiful, because that meant actually making a home out of the room instead of just a living place. That meant he wanted him for Scott’s sake; so that Scott would feel that the West Coast, although being a little different from what we are, that there was something here of the recognition of also wanting to Work together. And this was a proof, even I might say, far better than sometimes has happened on the West Coast: That Scott can change his mind a little about that, that he can feel there is something here. I know there is. All I need is patience, and all I need is to see for myself if I do the right things for you.

I can say many things where you failed, many times where you don’t really ... it seems to me as if you don’t think and you just let things go. It’s a little bit directed to the Group leaders. Where are your tapes? Why don’t I get them the next day, or as soon as possible. Why not cassettes, after your own meeting, regularly? Because there is difficulty here and there? Sure, I know—we have difficulty at ‘102’—who is helping to solve such difficulties? You see, I have to do it. And of course I ask Ed in Boston to help and he helps, and we get someone else to help to find out what it is so that we can overcome it. Where are we, here in New York! Because our friends of friends of friends who know something about electronics or some kind of a thing that you could inquire or find out something, if you thought about this kind of a recording like last Tuesday, it’s utter nonsense—the hum and the noise. Everything is just ridiculous. And you don’t consider that I have to listen to it; that it takes me twice as much energy. And I do it ... for God’s sake, I do it! Every once in a while I have to be quite honest, I feel like throwing it all in your faces! Why should I spend that goddamned time. And you can say “Yes, because I love you.”

All right, we let it go at that. I would like real Work, that kind of sincerity and not to forget it. Now you know it—sure, you will remember tonight—but tomorrow what will you remember, and next week. That’s what we’re Working for: For something permanent; so that you have a meeting of your own, that there is really the level of a ... of a recalling of your attempts in your life. And no criticism of anyone else; even if they, in your opinion, haven’t done anything or even in your opinion you think that they are stupid and don’t know anything, you just tell what you’ve done—you!—and meeting your God, through this Work as Christ in you, to make it part

of you, of your emotional state in simplicity. Not too many words. I know. Not too much formulation. Let it go—the formulation. Just Be. Just your Being.

Where are you when you enter the room and you remember Lotus, Georgie, ordinary life. A few, I know, come, help; this, that—yes, yes, yes, all of that I know. It's an interesting thing about Gurdjieff. You can say he generalized and when certain things happened ... and many times they did happen during a week and we happened to talk or we would sit and saying certain things, he would base a judgment on one fact and we, of course being intellectually so able to know, *we* thought it was unfair because he generalized, as if just one fact really made everything that way. And, he did this intentionally. Because, he said if it happens once it can happen many times, if it's just accidental once it means there is an accidental possibility.

And so, when I say certain things about a Group meeting—about your attention, about your attitude, about not taking care of things, not enough thinking about it—maybe I have in mind two or three or ten people and maybe all the rest is perfect, but it is your Conscience to take and take and take the good and the bad, all of it or nothing. When we talk about Work, we talk about everything. We talk about that what you like in Gurdjieff and we talk about that what you don't like, and still you should take—or at least try to understand it until you can place it, where it is in your life.

Because it is no good, you see, to just take a few little things which happen to agree with—the contents of whatever it is that is in your personality—and leave the rest alone because you don't like this and that, and all kind of criticism you can even have about Gurdjieff. But that doesn't buy you any bread. So what—you disagree with Gurdjieff. Where are you. Does it help you any to disagree or to have criticism? Are you any better? Does it help you in the sense that you, because of that Work more? You lose yourself all the time in considering others; and you expect others to do it and you tell how it would be and so forth, and then you sit and nothing happens.

And I say many times even if you have the emotional posture and you don't wish to talk, even then when you don't talk it is right. Try to understand that it depends entirely on the level of your Being, where you are. It is not the formulation, it is not even the stammering. It is the attitude of a wish, *that* counts in Work. If someone is sick I can tell him "I wished I could be there, it's impossible for me to be there," that is of help. When that comes out of ... from your heart, you honestly mean it, you can stay home. But instead you happen to come, then there is

perhaps an added obligation to continue in that posture and to see if, perhaps at a certain time a heavy sigh can come out or that maybe ... I do not know if you can help, but at least you can help yourself.

It is a long road still—I know also—and it is a road you will still have to take all by yourself. Some day I will leave you and you have to then, I hope, continue. And it is with that constantly in mind and that is my wish in my heart: That there is something knit between us; that you actually can recognize each other with your inner life existing, and that there is something, in your desire, to overcome your goddamned idiosyncrasies of criticism of each other. Get out of it! See it for whatever it is worth. And you can talk about it in a certain way—it's all right, it's not that you have to equate everything and say "It's all right, all right"—no, you don't have to be Pollyanna, but you've got to be honest. When it is "love yourself *as* someone else or someone else *as* yourself," you can criticize someone else *as* you criticize yourself. It's all right, that at least is honest, it's above table, everybody can see it, then you can Work.

Intellectually, I've said many times it's not necessary to agree. Sometimes I don't find that in your Groups, in the meetings. And now again I generalize and lots of you will not consider it and you think "Oh, that was for someone else." No, goddamn you; it's for *everybody* without any exception. Everybody in this room will have to face that problem *for himself*. I'm not talking nonsense. I'm talking about your life and your attitude and the way you have to become sincere and honest *if* you want to have a Soul. If you don't it's okay with me, but if you really want to Work, then Work! That's what I will insist on if you wish to Work, but you don't have to do it because I ask you or because I suggest it. I simply say it because it is in me and I Work, so that's it: That's enough and I just happen to be here—*happen* to be here.

Try to be honest with yourself, and don't forget the next month—of April, the discipline. When you do, you do; when you don't, you don't. When you know, you know; when you don't know, you don't know. When you Work, you Work; when you don't Work, you don't Work! You make every day a day of that kind of sincerity; to discipline yourself, to train your mind, to train your body, to see that you're entitled to whatever you take. Because if you're honest whatever you take you have to eat, and I hope it will digest. Convert whatever you now know as new. Whatever it is that you remember I would almost say 'forget,' and start "Here I am." This body, it exists and I wish to God there was an 'I' to be able to Observe it, to recognize it, to become Aware as if God could be at times—not all the time, at times when I can—could be with

me. One says “Lord, have mercy,” and that is your month: “May the Lord have mercy.” [toast]

Part Three

Mr. Nyland: There's really ... there is really very little to add, and as a matter of fact everything is still to add. Life should be Work, and Work is *in* life. Life is not worthwhile unless you Work. The whole idea for life on Earth is to give, you might say, an opportunity. It is very difficult to say this. Why is life on Earth: For the balance of the totality of everything existing. It has no other function—that human beings *happen* to be at the present time, as far as we know. And this is based on pragmatic facts. Not on a theory, not on something that one says “It must be so,” because we do not know.

When we Work, when we try in our life to grow, to evolve and to build certain things within oneself and we compare it to the planetary level, we compare it to the Sun and we can say that the solar system is a ‘unit,’ of which there are many; and they belong to all solar systems and they together form the Milky Ways—the clouds, stars combined—without knowing why ... without knowing why they remain in the existence in which they are, why the different configurations don’t change, what laws there are of attraction between them and that what is the totality of all things as Infinity. And that what one tries to find when one thinks and feels and Works, and tries to build within oneself a little bit of a constellation of a planetary level beginning with Mars; adding gradually different kind of planets in order to understand one’s emotional states, hoping someday—maybe not someday, in some eternity—to reach God within oneself as one’s life, and to meet life as it is. And then to find that it is Infinity within one, and then the surprise: Why. Through all this rigmarole of Work, all this constantly being bound and trying to free oneself, I discover that what is right next to me and within me and always was there, and I did not know. And then I say, “God, why didn’t I know?” And He said, “You knew.” But I said “I don’t,” He said “Because you’re a human being.”

If one actually became Conscious overnight nothing of us would exist, everything would be destroyed. The Earth is a *Fata Morgana*. That what we call ‘life’ on Earth is not real, it’s only the form we see ... and our attempts are constantly to see what is the Infinity in the finite form, and we’re constantly in trouble because it cannot penetrate that, and our mind will not allow it. And we can sit in front of it and wish and stamp the floor and walk up and down and say “But my God, but why can’t I see it because I wish it,” and God says “You are a human being, Work

first to understand your humanity, your humanness.”

Cogito, ergo sum—“I think, therefore I exist”—and we change it: “I feel, for that I exist.” My life is my life and that what is my life is for me my Infinity and my God, and I do not know how to pronounce it differently than only to say, “But I treasure it and I want to set it free.” That’s all I can do, and that’s the obligation that somehow or other life has put on me, not even God. I don’t know and I say, “What are the steps.”

“Wake Up.”

“How, what—for what.”

“To be Awake to yourself, to live not in this particular bondage of Earth. There is much more if you only look, if you only can sit quiet and contemplate and see what is life in you, and maybe someday you may be able to create.”

And I say, “What.”

“Oh. Be first a good Man, try to understand what is meant by creation first.”

Then I say, “You mean procreation?”

He says, “No, that is just incidental.”

“What do you mean. I Be within, without question?”

He says, “Yes, no questions.”

“I Be?”

He says “Yes, just Be,”

“He says ‘I’?,” I say.

He says, “Yes, ‘I.’”

This is God. This is our life. This is how we try to Work: To try to understand that, to understand the unity of all things existing without any space left. Because also space, as related to units, also exists. In its relationship it keeps the units, it makes the law. Life is the law. Life is that what exists as is *now*, and only when one realizes it is *now* I have done away with the form. The form reminds me by association, by memory of the past of that what I have done: Behavior. My behavior—it’s all right, but what is the motivation of behavior, what is the motivation of thoughts, the motivation of feeling. What is it when one says “I wish to Be,” when one says “I have a body.” To have it and to hold it? No. To have it and to give it, to have it bound and to free it.

To find oneself bound, this is the first thing. To find it—that it is the truth—and that the

being bound prevents you from seeing the truth; and that you have to understand that you are bound as a human being, and still you are nice ... and still something in you can open up to that what you wish to be: Harmonious Man. To Be, and then as a Harmonious Man become a unit in the eye of God. Not for oneself. One is still on Earth. One lives, one does what one can, one tries even to Wake Up. One hopes someday there will be an 'I'. No big words. Objectivity is just a little bit different from subjectivity for us. We don't know. God we don't know. 'I' we don't know. Awake—we don't. Aware—a moment, perhaps. Yes, a moment—that we know; because in a moment we exist, and still nothing of our functions apparently exist then. Those are the forms, that what exists is the reality of myself in that moment. Everything in the moment has no form. Infinity is in that moment and it can expand until it includes all space. But all of that is already Infinity, and then it starts to become confused. Because I say, "But, what is life then; life in everything, everywhere, also life in sand?" Yes; but it is not made dynamic, it is as a form latent. If one only knew, Man could walk when he is dead.

Such confusions, and such tremendous interests. Because when one doesn't know and you want to know, you stay alive. When the questions elude you, when you are up against the wall, when you know that your head will be hurt ... you will hurt it in self-chastisement, in becoming for a moment flagellant, in for one moment not to be wishing yourself but for one moment to let God be. At such a moment it's not my Will anymore; it is Being, and I try to connect, in some way or other, with that.

I hope we have a good trip ... or good trips. The 'West,' I say—West Coast, Seattle, Los Angeles. We will leave on the first of May. It's a Saturday. I had to make it a little later; some people couldn't make it, and some have to get some extra money. Whatever it is, it's the month of May. We will probably be away the whole month and come back the beginning of June. I do not know how long. I don't know exactly the schedule. I know approximately. We go to Santa Fe with a few stops, I would advise everyone to come along on the same trip. I don't think it is wise that some come to Pittsburgh and then all of a sudden go to Santa Fe. What would you do there.

Stay with the trip. Extract from the trip, something. Extract exactly what I'm talking about: The changing conditions of yourself are like changing configurations in the sky, you have to find the law for yourself. There is a law why you are the way you are, the same way as Orion has a law and Betelgeuse must be at that place, and Aldebaran. It doesn't matter what *you* think,

they are there. It doesn't matter what anyone else thinks, *you* are there. It doesn't matter what *you* think of someone else, *they* are there in their law, in their world, in their heaven, in their *own* sky like you have your sky, your world, your life. And when one is on a trip you see yourself moving from a little place to a little place, and you are not constantly in the same monotonous existence. Even if you include the Barn once in a while on a Saturday or Sunday, it's a new opportunity to take it for yourself, to extract from it what you can, to hope that it will give you food.

To hope every day. I tell you: When you wake up in the camp, when you wake up out of the sleeping bag and you look around; and maybe during the night when you may open your eyes, and I hope you can see the stars and I hope there won't be too much rain; and I hope that you can stand it—that it won't be too cold—and I hope that you will tell your body and for that, I say 'discipline' yourself so that you really can take part of this as it comes. Wherever it goes ... never mind if someone is late, it's all right. If someone has a blown up tire, let it go. If there is something wrong with the engine—all right, we will fix it. We will fix it. You know, this desire must be there. We set out with an aim. We want to go to the West Coast, we will go there come hell or high water, come earthquake or snow.

You must know that God cannot prevent this. He can prevent our life. He can say "I take you away from Earth," but as long as I'm on Earth I am the master of my Earth, and I use it for the purpose some time in the future... And I said some 'eternity' that I can say "Goodbye" because I've used you, you have been of service to me. I've paid more than enough for your development, Mother Earth, now you carry it on with someone else—and someone else and someone else. And after all, Mother Earth, you don't care who I am. All you saw was my body, and you never really saw what was the motivation of my heart and you never really knew what it was that I tried to create. Because that's outside of you, Mother Nature. That is only known to the Magnetic Center of Mother Earth Herself. She is still Mother ... and Father Time, and we are the products and we have, in us, the vitality to grow away from Mother Earth and to understand Time by eating it so that we could, if we wished, become children of God.

If you can see your aim. If you know that the aim is logical, is right, is right for oneself in this life; that you're entitled to have the right kind of aim; if you can believe that that is the structure of everything existing and of which you can be part and of which you can also be left out, all dependent on the little bit of turning your head towards the Sun instead of turning it

towards the Moon. That is why the Moon eclipse is so good when the Sun eclipses ... or when the Earth comes in between the Sun and Moon; and then the Sun is the sole owner of your world, and at that time all your manifestations of the body are as if nothing. That is why the New Moon is helpful. Because you are more free than ever. That is why a Full Moon is so difficult. That is why, when Full Moon is over there is joy in your house. For one month you say "At least I don't have to face that terrible face of the Moon, I will now more and more, day by day go towards the Sun, because I wish." Almost I would say, because "I'm compelled."

I hope you can Work. Have a good week.

End of tape